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ST. HELENA CAMPGROUND  
—Air photo taken by Carl Thurmon

SILENT THINGS

All lovely things, and great, come quietly.  
Forgiveness, love, soul-cleansing tears that start;  
Eternal springing hope, faith, charity—  
The birth of meekness and humility  
Within a heart.

The dawn wind, sunrise, sunset, afterglow,  
Bring swinging stars, the crystal falling dew,  
The ever-lifting grass, white swirling snow,  
The mighty swelling tide—its ebb and flow;  
These silent, too.

But none in deep, still beauty can compare  
With that cool, welling spring within — a fount  
Which is His power, His voice. And sometimes there  
Within its silver spray, a vision rare  
Is ours to count.

—The Lutheran.

*St Helena*



# A Supper For The Master

By CECILIA NIXON

*Then Jesus six days before the Passover came to Bethany . . . there they made Him a supper. John 12:1, 2.*

MANY were the forces drawing Jesus to Bethany on this day. Just ahead of Him lay the tremendous ordeal of Calvary; and it was as though for an hour He must rest amid the quietude of this secluded spot before the storm burst upon Him. His love for Lazarus and Mary and Martha impelled him there, and the certainty of their warm welcome drew Him as cool, rushing waters draw the thirsty.

So it was that Jesus came to Bethany; and "there they made Him a supper." Before a week was fulfilled there was to be another supper, called "the last supper"—a supper of parting, a supper to which He was host not only to the assembled disciples but to all the world and to all time.

How often the Master had fed the hungry! Always His hands were open in blessing, giving—freely giving—meeting every need of those who besought Him as He taught in the synagogues and passed throughout the land. He had fed the four thousand, then the five thousand, at last giving Himself, blest Bread of Life, to feed the world.

But now, in Bethany, three happy rejoicing hearts united to plan and prepare for Him a supper of friendship. There was cool water for His feet, the fish and wheaten cakes, the figs, grapes and olives He liked.

How beautifully appropriate it was that Martha should be mistress of the table on that day! With what thoughtfulness she did those needful things to make the supper pleasant! Perhaps Martha in her lowly sphere of service has sometimes not been appreciated; yet it is certain that the Master saw the loving motive of her service and was glad.

Martha served. Not of constraint, not indifferently, not from pride of work—but counting it high privilege, Martha served. The love she held for Him must needs find its expression. She, too, would do something for the Master. Spectacular and great deeds she could not do before the world; but now she could minister to the Master, her hands could serve Him food

and drink, she could run errands at His bidding.

How often we, who love Him also, would make for Him a supper! We, too, would serve Him as faithfully as Martha. How blessed is His assurance that when we so serve His little ones we serve Him! Forgetting self we would minister to another's hunger . . . only to find that in so doing every common task of life takes wings of joy, for He smiles upon those who serve.

"Lazarus . . . sat at the table with Him." His was the glad communion of friendship; and even as we have stood with Martha in the court of service, so now we may also sit with Lazarus in the place of fellowship.

One can readily imagine the devotion of Lazarus to Jesus, for had He not raised him from the dead? His very life he owed to the Master beside him! So we, too, once dead in trespasses and sins, have been quickened to life through His saving grace. We, too, in Him live and move and have our being! We, too, hear Him whisper as to His disciples of old: "I have called you friends." How wonderful that if any man hear His voice and open to Him He will come in and sup with him! Friendship with Jesus! Yes, we, too, would make Him a supper and sit with Him in sweet communion.

Then came Mary, not tarrying in the outer court of service, not lingering in the middle court of friendship but passing straight to the inner court of worship. She came, bearing in her hands her dearest treasure: the alabaster box of ointment. Down at His feet she bowed. The box was swiftly broken. Upon the feet of the beloved Master Mary poured the precious spikenard. Her tears mingled with the fragrant oil. With the hairs of her head she wiped His feet—blessed feet, so soon to tread the Via Dolorosa to the cross, so soon to know the piercing of the Roman spike. Mary understood something of this, and it was this entering into the fellowship of His sufferings that made her sacrifice of worship vocal through the ages. "She has anointed me for my burial," Jesus said.

Others had come to His feet to find healing, blessing and life; Mary herself had

sat at His feet to learn of Him. But now she was not receiving but giving . . . and oh, the fullness of her gift! Costly, fragrant, it was all that she had and none of it was held back. No other should have any part of it, it should not be sold to be given to the poor. It must be for Him, all for Him, and for Him alone! One glimpse of that dear Face, one touch of that gentle Hand, and we, with Mary, cannot but yield Him fullness of worship as did she.

We, too, would fain bow at His feet. There in our unbelief He gives us faith. Sinful and undone, He gives us cleansing and pardon. Weak and helpless, He clothes us with His mighty Spirit. Sick and dying, He gives us life. Alone, He gives us Himself. Small wonder that we love Him, and that we come often to His feet to worship and to praise.

Thus Jesus came to Bethany in the long ago. Today, in our camp meetings, in our own assemblies, in our towns, and villages, in our homes—may He come to us. And as He comes, may each of us serve as faithfully as Martha, enjoy with Him the blessing of fellowship as did Lazarus, and give to Him our lives, our love, our all as did Mary. Let us prepare often "a supper for the Master."

## GLAD TIDINGS

The Official Organ of the  
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LELAND R. KEYS ..... Editor  
R. J. THURMOND ..... Managing Editor

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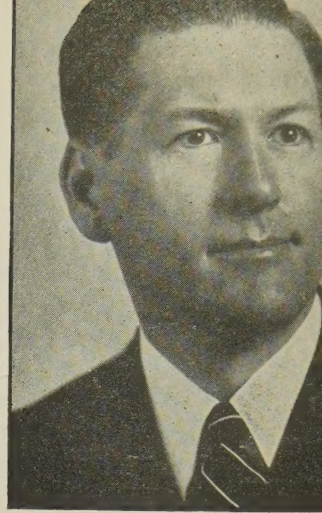
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# The Historic Christ

By LELAND R. KEYS, District Superintendent  
at the Annual C. A. Convention, St. Helena, Calif., June 29, 1941

*"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. 3:16.*



Leland R. Keys

IS JESUS the creation of fancy? Is He a mythological personage? Is He a legend? Now a myth is the result of the play of fancy,—making stories out of imagination. A legend differs from a myth in that it is the result of the play of fancy about a kernel of historical fact. Jesus Christ is neither a myth or a legend. He is the most astounding fact of the ages.

Furthermore, remember that Jesus was living in time so that people in the last half of the century were asked to believe on Him who lived in the first half of the century. They knew that He was neither myth nor legend. Christianity was firmly entrenched by the beginning of the second century.

Certain conjectures have been made concerning Jesus Christ. Some have suggested that He was merely Joshua,—a Palestinian saviour sun-god. Others have said that Jesus was merely a Christian myth,—an adaptation of an old Babylonian epic. Others claim that Christianity originated as late as the second century A. D., and is merely the combination of Jewish hope, Stoic philosophy and communistic ideas, organized for the purpose of rendering social service. This theory leaves Jesus out of the picture altogether.

But the early Christians and the world since the days of Jesus have believed and do now believe in more than a system,—they believe in a person and that person is no less than the historic Christ,—the man of the ages, the Saviour of the world.

When we turn to the gospels we have there the testimony given by witnesses who had every right to speak. They had seen Him with their own eyes; they had lived very close to Him. Their testimony constitutes a piling up of evidence. All four writers agree on all important facts and essentials. These writers came from various walks of life and the times and circumstances of their writing were quite diverse. There was Matthew the tax-gatherer who wrote of Him between 60 and 70 A. D. Mark, the son of Mary, wrote between 57 and 63 A. D. Luke, the physician, wrote between 63 and 68 A. D., while

John, the fisherman-disciple, wrote as late in the century as 85 or 90 A. D.

Here, then, are four men, widely separated in calling and in time of writing, all agreeing on the essential facts connected with the life and times of the Lord Jesus Christ. It is certain that they would not write concerning an imaginary person. Had incorrect statements been made, objections would most certainly have been raised by their contemporaries.

In turning to the epistles we discover that again the writers are in agreement. They speak of His birth, His life, His death, burial, resurrection and His coming again. Quotations from His teachings are found throughout the epistles.

Turning our attention to the Roman historians, Tacitus, perhaps Rome's greatest, states in book XV of the Annals of Tacitus concerning the persecutions of the early Christians,—“the author of this name (Christians) was Christ who in the reign of Tiberius was brought to punishment by Pontius Pilate, Procurator.”

Pliny, who lived from 62 to 110 A. D., and who served in the Roman Empire as a governor of Bithynia and Pontus under Trajan, made this statement concerning the early Christians: “They were accustomed to meet on a certain day before it was light to sing hymns of praise to Christ as a God.”

There were certain pagan philosophers and writers who witnessed to the person and place of Jesus as an historic fact. But while acknowledging Him as a fact, they regarded Him variously,—as a magician, as a self-appointed Messiah, as a great religious teacher of ethical truths,—comparing Him with other religious teachers.

The Jewish historian, Flavius Josephus, who wrote during the last quarter of the first century, in his “Antiquities,” says, “These miseries befell the Jews by way of revenge of James the Just, who was a brother of Jesus that was called Christ.”

Some ancient Jewish writers mentioned Jesus, using His name at times in a disrespectful manner.

Let us now listen to the testimony of a few of the church fathers. Ignatius who lived between 90 and 150 A. D., in writing to the Symareans, said, “I have perceived that you are established in faith immovable, firmly persuaded as touching our Lord, that He is truly . . . Son of God . . . born of a virgin, and baptized by John.”

Justin Martyr, who lived between 100 and 165 A. D., a church father of Palestine, spoke of Jesus Christ as risen and ascended according to the prophecies of the Word of God.

Further quotations could be given from Irenaeus, Tertullian, Clement, and Origen, all of whom bore record to the fact of Jesus Christ.

There is also a testimony in stone to the historic Christ. In the catacombs of Rome, used by the early Christians as a place of protection, of burial, and of worship, it has been estimated that there are approximately 15,000 pictures and inscriptions having to do with events in the life of Christ and with His teachings. It has been stated that all the main facts of the gospels could be reproduced from these inscriptions.

One writer states that the historian Gibbons, author of the “Decline and Fall of the Roman Empire,” has given over 150 pages to a description of the early Christian church, many references being made to Christ. Also that the author of Ben Hur, General Lew Wallace, spent much time and money to discover whether the Bible be true and whether Jesus is the Christ. Becoming fully convinced of these two facts he wrote his well known book.

Among contemporary Jews there exists little or no doubt as to the fact that Jesus lived. While they do not accept Him as their Messiah, they do acknowledge Him as an historic fact and as having been a  
(Continued on page 14)



# Why Christ Ascended

By EVANGELIST CLARENCE SMITH

(Excerpts of a sermon preached at the Northern California-Nevada District Camp Meeting, St. Helena, Calif.)

*"While they beheld, He was taken up" (Acts 1:9).*

SINCE the beginning the devil has made every effort to keep Jesus from coming and from dying. Now he is trying to blast faith in the truth of His death for every man and His resurrection for our justification. These things are the solid foundation of our faith; but it was just as essential for Jesus to be taken up into heaven as it was for Him to die and be resurrected.

First, if Jesus had not ascended we would have no great High Priest interceding for us at the throne of God, but because He went we have Him there now appearing in the presence of God for us (Heb. 4:14; 9:24). John tells us that we have an advocate with the Father, Jesus Christ the righteous; and Paul wrote Timothy that "there is one Mediator between God and man."

It is wonderful to have people praying for us that we might be strong and victorious, but something might happen and they might fail us. But Jesus, our priest, never forgets; He ever liveth to make intercession for us. Hallelujah! The devil desires to sift us as wheat even as he wished to sift Peter; but Jesus says to us, as He did to His disciple, "I have prayed for thee that thy faith fail not." We do not preach a gospel that permits sinning, but if any man sin he need not lie down in the mire. If he confesses his sin and repents, Jesus will plead his cause and God will forgive and restore.

The second reason Jesus ascended was to lead captivity captive (Eph. 4:8). He ascended, but before He ascended He first descended into the lower parts of the earth. Some think that when it says He descended it means from heaven to earth, but it is clear that it means His soul descended into that place known as hades, somewhere in the depths of the earth. In Acts 2:31 Peter explained it, saying of Him, "His soul was not left in hell, neither did His flesh see corruption." Hades is an Old Testament word designating the abode of the spirits of both the righteous and wicked dead. It was the place in which the rich man of

Luke 16 lifted up his eyes to behold Lazarus. But since the resurrection of Christ is the place of confinement of all wicked spirits who have died in sin.

When Jesus died upon the cross He promised the dying thief, "This day shalt thou be with me in paradise." Jesus did not ascend when He died but descended into that place where Abraham and Lazarus were. In this place were a multitude of captives. Jesus entered and let them out. When he ascended into heaven He took them with Him on high. Now paradise, says Paul, is the third heaven, the presence of the Lord.

Jesus said the gates of hell should not prevail against His church. In the Old Testament dispensation the gates of hades closed upon the spirits of His saints, but now the gates of hell shall never close upon His redeemed. Matthew tells us that when Jesus rose many of the saints which had died rose also. Those in that nether paradise were set free and when He went up He took them. Those of the wicked remained in their place across the "great gulf fixed," and we read that hell is enlarged itself for the multitudes there. Rev. 1:18 records Jesus as saying, "I am alive forevermore and have the keys of death and hell." He has opened it once at His resurrection for the righteous, and at the final judgment He will open it again and bring all the wicked forth for judgment.

Third, Jesus also ascended that He might pour out the Holy Spirit. He said, "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart I will send Him unto you." If Christ had not returned to heaven multitudes would never have known the Pentecostal experience of the baptism of the Holy Spirit. Because He ascended the Holy Ghost came and filled His disciples. If He had not ascended Joel's promise, John the Baptist's prophecy, and Jesus' teaching concerning the Spirit never would have come to pass.

On the Day of Pentecost Peter said, "Therefore, being by the right hand of

God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this which we now see and hear" (Acts 2:33). And, praise God! He is still there in the heavens because He is still baptizing believers with the Spirit. Multitudes throughout the world today attest to the fact that He is there because the Comforter has come to dwell within their hearts.

Fourth, Jesus ascended that He might come again, having accomplished a perfect salvation. In Exodus 28 we read that the high priest had some bells on the border of his garment which rang as he entered the holy of holies and as he came out again. Those on the outside awaiting knew that their priest was alive because they heard the ringing of the bells as he ministered in the sanctuary.

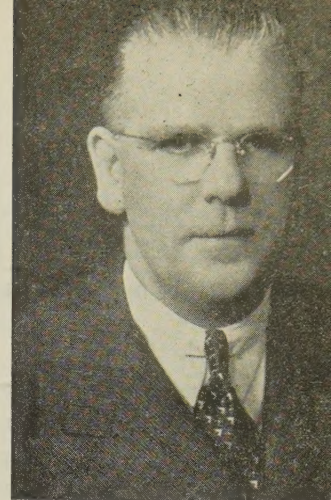
Nineteen hundred years ago Jesus offered Himself as the perfect sacrifice for sin, took His own blood and entered into the presence of the Father. The waiting disciples on earth heard the bells of heaven as they began to ring, and the Holy Ghost was poured out; one hundred and twenty followers began to speak with tongues as the sure sign Jesus had arrived in heaven. About forty-five or fifty years ago a little company were waiting in the presence of God and the bells of the latter rain began to ring. The truth of the second coming of Christ was born in their hearts. Today we know He is coming soon for we hear the tinkling of the bells.

Fifth, Jesus ascended that He might prepare a place for us. In this world we are pilgrims and strangers, but when we reach heaven we shall be at home. It matters not what our lot may be now; He has reserved a spotless robe and a mansion for those who love Him. But only prepared hearts will enter that prepared place where there is no more death, neither sorrow nor crying, nor any more pain. God grant that we will not fall in love with this world! May our eyes be lifted heavenward, ever looking for the glorious appearing of our great God and Saviour, Jesus Christ.



# God's Pilgrims

By T. J. JONES at St. Helena (Calif.)  
Camp Meeting



T. J. Jones

**H**EBREWS 11 is God's galaxy of faith worthies, and the writer exhorts those to whom he writes to believe to the saving of the soul. In spite of the difficulties and hardships that they are encountering, the encouraging word is to press on.

Abraham is set before us by the Holy Spirit as the father of the pilgrims for the God of glory appeared to him when he was an idolator in the Ur of the Chaldees, mixed up with plenty of sinful things, and said, "Get thee out . . . and I will bless thee." Obedient to this call, Abraham sallied forth, not knowing whither he went, leaving all to God. Blind obedience of faith rests upon the word of God.

Verse 9 declares that he sojourned in the land of promise by faith. It is one thing to leave a sinful place and another thing to keep on the pilgrim way. He next dwelt in tabernacles (tents). Two things are said about his sojourning: the land belonged to strangers—the Cainites possessed it; and he dwelt in tents.

Abraham left a city and refused to settle in any of the cities around him for he was looking for God's city. He did not live in a tent because He liked to, but it was to set forth his dissatisfaction with everything of earth for the frail tent sets forth his loose hold upon earthly things. Tents have no foundation, no permanent abode. They are movable, shifting things. The canvas tears, the pegs pull, and the pole shakes. Although God promised him the land he made no settled abode therein.

Not only did Abraham live in tents, but Isaac his son and Jacob his grandson did likewise. Others built their cities and their castles. Not so these pilgrim fathers; they sojourned; that is, they dwelt among the others as aliens, as strangers, as exiles in a strange country, building their altars and pitching their tents. Please note that Abraham *pitched* his tent and *built* his altar; that is, his worship was more important than his abode. His place of worship was more settled, established, firm, than where he lived.

It is interesting to note that there are two Greek words in the New Testament which set forth the fixed abode and the temporary residence of the people of earth.

*"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.*

*By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promises.*

*"For he looked for a city which hath foundations, whose builder and maker is God. . . . These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."*

*Heb. 11:8-13.*

*Kataoikeo* means "I dwell," "I settle in," "I am established here, permanently fixed." See Rev. 3:10; 6:10; 11:10; 12:12; 17:8. In all these passages the thought is of a permanent, settled abode. The dwellers upon earth have no use for the hazy idea of heaven as the true home of the soul. But with the believer it is different. True, he is on earth but a stranger. *Paroikeo* means "I sojourn." He is a temporary resident, a stranger (1 Pet. 1:17). Note the contrast: the true believer is a pilgrim; the man of unbelief is fixed to an earth that shall soon pass away.

In Gen. 14:13 Abraham is called *the Hebrew*. The word Hebrew means "one who passes over, or through"; in fact, the Septuagint version translates it "passenger." The true Hebrew is one who has come out of the country of his birth, leaving all its advantages, associations, etc., because he has heard and believed the report of a better country which he has never seen. He is now passing through the intervening territory, not settling long and not mindful of that country from which he came out, though having an opportunity to return. This is true of the saved man. God has called him out of this present age; he passes through, looking for that eternal city.

Verse 10 is the vision of faith. "He looked for the city which hath the foundations." This is in contrast to the tent in which he dwelt. He looked for a real city, not a dream city, and this was in days when Babylonian builders were about. He came out of Babylon and looked for this city with the foundations. Our minds imme-

diately go over to Rev. 21 where the eternal city fifteen hundred miles square and fifteen hundred miles high, constructed of gold and pearls with well grounded foundations is to be the settled home of the redeemed. We shall fold up our pilgrim tents and dwell in the presence of the Lamb forever.

These pilgrims all died in faith (verse 13). Praise God! let it be said we can die in faith. Have you noticed how Jacob died? Realizing his end was near, he gathered his sons around him, gave a prophetic message for each one of them, then gathered up his feet and gave up the ghost. This is a good way to die. Believers ought to die differently than unbelievers. These pilgrims did not abandon their faith in death; and although they had not actually realized their promises, they knew that in resurrection they would do so. So it is written, "They were persuaded of them and embraced them." They fondled them, they cherished them, they folded them to their breasts and this in contrast to Esau who sold his birthright.

These pilgrims plainly confessed and declared their faith (verse 14). They did not hide their light or seek to tread an easy way but boldly lived and spoke that which was in their hearts.

It is true that perils beset these pilgrims for they could have gone back to the old things from which they came out (verse 15). Some did go back as Lot. Let us who are God's pilgrims today beware lest we become sidetracked and go back to the old things from which God has saved us.

A reward awaits these pilgrims who pursued their pathway to the end. God has prepared a city for them (verse 16). God is not ashamed to be called their God.

This portion of Hebrews certainly has a message for us today. Let us hold fast to the end. Satan's plan is to turn us aside  
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# CURRENT SIGNS

A DIGEST OF CURRENT EVENTS IN THE LIGHT OF PROPHECY—BY ALBERT J. LEBECK

## Modern Women

One would hardly expect this indictment of modern women to come from a movie producer, and yet these are the words of Cecil B. DeMille (*Christian Victory*, June):



"A man with any romance in his soul will turn his head the other way when he sees a woman wearing high-heeled shoes and trousers — her mouth

painted as if a ripe tomato had hit her in the face, and with finger nails dripping as though she had come from a slaughterhouse. She is just as repulsive as a man would be wearing a pink hair ribbon, a corset cover, a ballet skirt and satin slippers.

"Femininity is what men have bartered empires for. Nations have waged war for it. It is the greatest power in the world, and history proves it. But unless women look before they leap, chaos is ahead of them now.

"In my lifetime as a producer, I've watched women wield this God-given power and sway audiences from laughter to tears as a child pulls a toy train; but they are losing that hold because they are trying to be men instead of women. I shudder to think what may happen if they don't stop quickly.

"The true art of make-up for a woman is to approach nature, not artificiality. Painted faces like those of clowns have nothing to do with beauty.

"Women will find they are again in power over men and the world at large, when they become truly women again. I hope it isn't too late."

## Divorce Increase

Preliminary surveys show that divorce figures for 1940 will reach an all-time high, reports *Lutheran Companion*. Dr. Arthur J. Todd of Northwestern University, internationally famous sociologist, makes this significant statement:

"People enter marriage with mental

reservations. They are experience hunting. It is not marriage with the purpose of establishing a family, of sacrificing for each other, of contributing to the welfare of society, but of getting a sensation, of having a rooming place, of living more conveniently."

More and more are streaming through the divorce courts and making new matches, until divorce and re-marriage has become a fearfully common thing. Thus men and women trifle with one of the holiest institutions of God. The Word says that "in the last days" men will be "unholy" (2 Tim. 3:1, 2).

## Scraps of Paper

David Lawrence in the *United States News*, lists many of the recent peace pacts that have become mere scraps of paper.

During the past three years no less than fourteen major friendship treaties have been broken in Europe. Germany, Russia, Italy, Bulgaria and Hungary have all violated their solemn promises for the sake of acquiring territory. Never has there been such widespread trucebreaking. God's Word says that "in the last days," men shall be "trucebreakers."

## Horses on Wheels

Ezek. 38:4 indicates that cavalry will be used extensively in the great ways of the last days. Since mechanized warfare has come into vogue, many have said that such prophecies would have to be spiritualized or taken figuratively.

Yet in the present preparations for war, horses have been bought up by the thousands for the reason that there are places which mechanized equipment cannot negotiate. On March 8 the press told of the new type of vehicles prepared for the army to lug horses around to points where they are needed. Said one paper: "The 1941 cavalry will be powerful on hooves, but will get to many of its objectives largely on wheels."

## Superplanes

More details concerning the four-engined landplanes recently revealed as an order by Pan American Airways (*Newsweek*, May 12) were disclosed by Transcontinental and Western Air, Inc., which

announced that it too has contracted for 40 of the huge craft from Lockheed. Developed by Howard Hughes, sportsman-pilot, and Jack Frye, T.W.A. president, the planes will cost \$500,000 each, have a top speed of 350 miles an hour, carry 64 persons including a crew of seven, or, if converted into troop transports, 75 to 100 soldiers, and operate up to 30,000 feet altitude.

## Book of Books

"About 1,040,000,000 volumes of Scripture have been published since the invention of printing," says the *New York Times*. "More than 305,000,000 copies of the Book have been distributed by the American Bible Society. The Society in 1940 distributed 7,695,401 volumes. During that year the Bible was available in 1,051 languages and dialects."

## In London

"I had rather be in London than any place in the world," is the word from Brother Howard Carter. In a recent letter to Brother Lester Sumrall, he stated that another bomb had fallen in the same crater of the first one that cracked the Bible school from top to bottom. The wrecked school is now being taken down. Brother Carter comments: "But we live! In spite of being surrounded with high explosives, we are yet unscratched. Not a hair of our head has perished. I would rather be in this experience than anywhere else. London draws me! We go to sleep to the sound of gunfire and the movement of falling bombs, and seem to grasp at last what it means, 'My peace I leave with you.'"

## MISSIONS

### ● Hawaii

Elsie and Thelma Simpkins arrived in Honolulu July 10. They will resume their labors for the Lord at Paia Maui.

### ● India

Sister Esther Harvey Grimmette writes from the Sharannagar Mission, India: "We would like you to stand with us very definitely in prayer for the work in Colonelganj, one of our outstations. There have been some wonderful healing meetings every week. They had between six and eight hundred people. Our enemies could not stand this, and they have banded together to break up the work. But instead of running from the battle we are opening two new outstations in connection with this place."



# Studies in Revelation

By J. NARVER GORTNER  
(Continued from last month)

## STUDY XIX THE BOOK JOHN ATE

Chapter 10:8-10

We must not lose sight of the fact that the book with which we are dealing is a book of signs and symbols. By means of these signs and symbols the Lord made known unto John the things that are to take place in the earth "in the latter days." At the time of the end when these prophecies shall be fulfilled, the signs and symbols will not be seen, but the things "signified" and "symbolized" will take place, and take place in exact harmony with the prophetic Word.

I. THE VOICE HEARD, Verse 8. "And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is in the hand of the angel which standeth upon the sea and upon the earth." We have seen that this angel was probably none other than the Lord Jesus, and that He is here represented as having come down "out of heaven" for the express purpose of taking possession of the sea and of the earth. The voice therefore which John heard at this juncture was not the voice of the Lord Jesus, but the voice of Another, probably that of the August Occupant of the throne. In the first verse of the fourth chapter John says, "After this I looked, and, behold a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter," or, "after these things." And in the fourth verse of the tenth chapter we read, "And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not." It appears that the voice John heard on this occasion was the same voice he had heard on these previous occasions. The two facts to be particularly noted are that—

1. It was a voice out of heaven.

2. It gave to John a distinct and definite command. The command was to go and take the book out of the hand of the angel who was standing upon the sea and upon the earth.

II. THE REQUEST MADE. "And I went unto the angel, and said unto him, Give me the little book." It was not a demand; it was a request. John might have made a demand. Had he not been commanded by a voice out of heaven to go and take the book out of the angel's hand? Was he not authorized therefore to make a demand that the book be delivered unto him? Although he might have felt justified, upon the authority of the divine voice, in making a demand, he very wisely preferred to make a courteous request. Is there not a suggestion here for us? We know it is the will of the Lord that certain privileges be granted unto us; we know that certain rights are ours, for the reason that God has so stated in His Word, but, instead of demanding these privileges, instead of asserting that these rights are ours and that we are going to appropriate them, it is better that we courteously request that they be granted unto us. Whether we ask God or man for what we are entitled to, let us not issue an ultimatum; that is the method of the world that lieth in the lap of the wicked one; let us rather courteously request that our rights be recognized. If we follow this method we shall get along a lot better in the world. I have actually heard people assume the attitude of giving orders to God upon the authority of what is written in Isa. 45:11, "Concerning the work of My hands, command ye Me." But they had utterly misunderstood the passage. It is evident that both Rotherham and Moffatt have a correct understanding of it. Moffatt renders it, "would you dictate to Me about My work?" and Rotherham renders it, "Concerning the work of My hands they would command Me!" An exclamation, as though God were astonished at such temerity or audacity on the part of mortal men.

III. THE COMMAND GIVEN. "And he said unto me, Take it and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey." Scripture should be studied and interpreted in the light of Scripture. Some one has well said that the Bible is the best commentary on the Scriptures that has yet been

(Continued on page 15)

## I WANT TO KNOW...

Questions and Answers Department  
Conducted by W. T. GASTON

Q.—Should young people get a high education in these days?

A.—The question of higher education cannot be settled by any blanket formula. It demands of Christian parents careful thought and prayer. Young people without a background of education are fearfully handicapped in this ultra-modern age, while much of our so-called education is pagan and anti-Christian. It is not easy to lead youth wisely and safely through the intricate maze of the world's most complex and dangerous age. Neither will it be possible to keep them from being exposed in some measure to the refined type of infidelity that parades oftentimes in the garb of culture.

Nevertheless we are not discouraged. God is enough in any age. He is able to preserve and satisfy youth through the world's darkest hour and Satan's most devastating blitzkrieg. Christian example and training in the home and in the church, plus a vital personal experience in the grace of God, provide the only safety for modern youth in these perilous days whether or not they pursue their studies to the higher branches.

Q.—Can a person be baptized in the Holy Spirit who has not been baptized in water?

A.—Yes. The general order in the early church seems clear enough: repentance, baptism in water, baptism in the Spirit (Acts 2:38; 8:5-17; 19:1-6). However, in Acts 10 the order is reversed. The Holy Spirit is poured out upon the Gentiles who are later commanded to be baptized. God cannot be bound by fixed rules; neither would He have us technical or legalistic.

Q.—What is the fire when we speak of the Holy Ghost and fire?

A.—It is the fire of the Holy Spirit. "Our God is a consuming fire," an enlightening, energizing, purifying, holy flame.

Q.—Do all who receive the baptism of the Holy Spirit receive the gift of tongues and interpretation?

A.—No. The gifts are divided severally as He wills. 1 Cor. 12:8-11.

Send all questions to Glad Tidings, P. O. Box 393, St. Helena, Calif.



Introducing . . .

## Our Alamo Church

In February, 1937, a Sunday School was started in the home of Ernest Henke in Chowchilla. Within a few weeks it outgrew the home with 66 in attendance. An arbor of grape trays was erected on the Henke farm and thus more room was provided. At this time church and revival services were begun with Brother R. E. Henke as pastor.

In July of that year Brother C. E. Shields was called as pastor and the arbor was moved two miles on highway No. 152. The blessing of the Lord was wonderfully manifested in the services. Before fall, a large temporary tabernacle with canvas roof and sides was erected next to the tray arbor. There followed a wonderful time of revival throughout the winter months. Approximately 85 were saved and 68 received baptism of the Holy Spirit. In the spring of 1938 a wind storm wrecked the canvas roof and a wooden one was put on in its place.

During the 1938 St. Helena camp meeting, arrangements were made to affiliate with the Assemblies of God, and the church shortly thereafter voted to accept these arrangements.

Brother Shields resigned in September of 1938, and Brother R. E. Henke again took over the work. At this time the assembly purchased a lot, and during the following winter the old tabernacle was torn down and the material used to build the present 32 by 40 ft. tabernacle and a small two-room parsonage. Brother J. P. Thommen set the church in order February, 1939.

Following the resignation of Brother Henke in August, 1939, Brother K. L. Comstock was elected as pastor. He resigned the following spring and Sister Alberta Daniels supplied the pulpit for six weeks.

The present pastor, Brother W. A. Frazier, was elected May 20, 1940. During his ministry the Sunday School has reached an all-time high of 122, with an average attendance of 78. Improvements have been made on the property. A cement floor has

## CAMP MEETING

"God be with you till we meet again. . . ."

Strains of the old familiar hymn were wafted through the night air on Sunday, July 13, marking the close of the eighth annual District camp meeting at St. Helena. For three weeks the campground had reverberated with the glorious sounds of prayer and praise. Daily throngs of eager, hungry-hearted people gathered in the tabernacle to worship the Lord and to give heed to the Word of Life.

God's faithful ministers were graciously anointed for their labors. Evangelist Clarence Smith, and his co-worker and song leader Brother Oscar Rogers, carried the responsibility of the evening meetings throughout the entire camp meeting, bringing inspiration and blessing to the hundreds in attendance. The morning Bible studies as given by Brother T. J. Jones of San Francisco will never be forgotten. Students of the Word feasted, and then feasted again. The afternoons were well attended and greatly enjoyed. Various pastors and evangelists from our own District brought the messages as they were directed of the Holy Spirit.

The prayer room! We shall never forget those hours spent in His presence, where the "sound of many waters" was wafted heavenward, and where God came down and the cloud hung low. We cannot estimate how many were filled with the Spirit, how many made a first surrender to Christ, nor how many renewed their covenant with Him—the numbers are recorded in Heaven. But we do know that many shining faces emerged from the holy sanctuary with the glow of another world bespeaking

been laid in the tabernacle, stucco wire and paper put on the outside, and the entire church indebtedness decreased to \$39. The Sunday School has won a first class rating and banner this past year.

The church has an organized and active C.A. group. The church's particular ministry is among the migratory farm workers of the community, one of the activities being the conducting of services in neighboring cotton camps.

that they had beheld His glory.

The camp meeting not only had its appeal for the adults but boys and girls found the Lord was "rich unto all them that call upon Him." Sister Bernice Mast, director, and Brother and Sister M. H. Luce reported that many were saved and some were baptized in the Holy Spirit in the children's services.

An outstanding innovation this year was the special C.A. program under the direction of the young people's leaders, Harold Lehmann, Oliver L. Foth, and E. Wm. Anderson. Seminars, evening vespers and fagot services provided times of blessed inspiration and true helpfulness for the C.A.'s. Those who were privileged to attend any of the meetings held at the Sunset Circle will never forget those moments when young hearts and lives were stirred toward God.

World Missions Day was held July 4th, with the attendance on the grounds reaching the peak of the camp meeting. The audience was privileged to hear from both home and foreign missionaries. Those representing the home field were Sylvia Boyer, Bernice Schliecker, and Frederica Kasparian. Foreign missionaries present were Ruth Couchman of Peru, Betty Burton of China, and Thelma and Elsie Simpkins of Hawaii. The Simpkins sisters sailed from San Francisco the same afternoon to return to the land of their calling. Brother George Wood, former missionary in Tibet, brought the afternoon message. A total in cash and pledges of \$1,054.27 was received.

Twenty days of heaven on earth were gone all too soon. Reluctantly tents were folded up, cars reloaded for the homeward journey, and the last good-byes were spoken. But 1942 is not far distant. If He does not come, we'll be back again to rejoice in the abundance of His mercies, to glory in the God of our salvation.

## GOD'S PILGRIMS

(Continued from page 5)

from the hope of our calling or cause us to settle down and forget our pilgrim character. Those to whom this epistle was written were in danger of casting away their confidence. May God give us grace to keep to the end and sing as we travel on:

"This world, this world is not my home!  
This world, this world is not my home!  
This world, is not my resting place;  
This world, this world is not my home!"



Alamo Church and Sunday School



# The VOICE of the District Superintendent

*"Workers together with Him"*

Beloved in Christ:

In Hebrews 12:15 we read, "Looking diligently . . . lest any root of bitterness springing up trouble you, and thereby many be defiled."

Some years ago the writer attended many meetings in holiness churches and on holiness campgrounds. Those old-time holiness people surely knew how to storm the porticoes of heaven and pray the glory down. One petition often made was, "O Lord, fill our lives with honey and keep us sweet in our souls." The writer of the words of our text well knew, those good holiness people knew, and we know, that there is much in life that can make one bitter if it is allowed to do so.

We heard this week of a brother minister who some years ago was a great power among us until something happened in the life of his assembly which made him bitter. He had been wronged. Instead of accepting it in the Spirit as one of the "all things," he began to fight in the flesh for his rights; in the fighting the bitterness that ensued defiled not only himself but all who were touched by him. Bitterness is infectious. One thing led to another until this dear brother became as "hard as nails." So far as his ministry was concerned he became a castaway, a has-been.

Memory recalls many such instances; men and women who "did run well" for a while, but who lost the sweetness of the Spirit out of their lives. When this was gone, a hard, caustic, critical spirit took its place; honey was replaced by gall.

We preachers and our preachers' wives must especially be on guard against the root of bitterness. There is so much in the life of a minister that might make him bitter. Often so much is hoped and worked for and so little is realized. There are times when unquestionably the pastor of a church receives a "raw deal." Sometimes a pastor is asked to live as no member of his church would be willing to live, and to make sacrifices that others would refuse to make.

Occasionally men are turned out of their churches, their only crime being that they have been too Pentecostal or have preached

too straight a gospel. Then there is the young couple who have felt the call of God upon their lives to preach the gospel. They have left all to obey the call only to discover that when the newness of their ministry has worn off they are more or less abandoned and soon have to pick up their babies and their few belongings and look for a new field of service. It would be exceedingly easy to become bitter under such circumstances if one were living in the flesh.

These are but a few of the things that can contribute to the loss of honey out of the soul. There are many others. Some are tempted to become bitter because of their circumstances in life; they had hoped it would be so different. Some, sick in body and unable to obtain healing, cry out of the bitterness of their soul and ask God "Why?" Some prayers apparently go unanswered; good prayers, too, for what is believed to be good. The cause for which one has sacrificed so much—to see it end in failure. The hypocrite who sits in high places; the friend in whom you confided so intimately, only to be brazenly betrayed; the willful ignorance and blindness that refuses to see the light; the "saint" who lives so high in church and so low at home; the lies, the slander told about you; the misconstruing of your best motives; the blame laid at your door for things with which you had nothing to do; the truth which you have spoken being so twisted and warped that it has become unrecognizable. These and a hundred other matters would make us bitter if permitted. But to one who is living not in the flesh but in the Spirit they are not permitted. Glory be to God!

It would be foolish for us to believe that ours is the first generation to have its soul sorely tested. For the church of Jesus Christ the going has never been smooth. No individual believer who has truly walked with God has ever found his pathway to the skies to be a flowery bed of ease. Life can hold so much of the unexpected for us all and it does. The apostle Paul discovered this. He tells us that there were times when he was troubled on every side, perplexed, persecuted, cast down, afflicted,

distressed, scourged, imprisoned, in tumults, in labours, in watchings, in fastings, in dishonour, the victim of evil report, called a deceiver, chastened, and at times sorrowful beyond words; beaten with rods, stoned, three times shipwrecked; in perils of waters, of robbers, of his own countrymen, of the heathen, in perils in the city, in the wilderness and among false brethren. He knew what it was to be weary and in pain; to be hungry and thirsty; to be in cold and nakedness. In utter disregard of all this which might make one murmur and complain and be bitter in his soul the apostle writes: "Our light affliction, which is but for a moment, worketh for us a far more and exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." And again, "We are more than conquerors through Him that loved us." Hallelujah, and again I say Hallelujah! Regardless of what happened to him, Paul knew the God of *all* grace who "giveth more grace."

Look at some of the "nots" of the apostle: "We are *not* in despair; *not* forsaken; *not* destroyed." Amen and amen.

Beloved, give this root of bitterness no place in your life. When it rears its ugly head, step on it; kill it; slay it utterly. If you don't it will slay you. Don't permit it to get a start in the soil of your soul; it spreads. It is an obnoxious growth spreading poison wherever it grows. It affects others; it defiles.

The root of bitterness in the soul betrays its presence through the conversation. Where bitterness is present the conversation becomes sarcastic, caustic and unchristlike, not to say unchristian. A vinegarish disposition is a sure sign of gall within the soul.

Life brings much to us all that will make us bitter if we do not refuse to give place to this evil root in our lives. No man can afford to be bitter; it costs too much.

In every unpleasant circumstance and ex-  
(Continued on page 15)



# DISTRICT COUNCIL NEWS

LELAND R. KEYS, *Superintendent*  
710 42nd Ave., San Francisco

R. J. THURMOND, *Secretary-Treasurer*  
P. O. Box 393, St. Helena, Calif.

## DISTRICT COUNCIL

The twenty-third annual District Council opened on the morning of June 24 with the District Superintendent, Leland R. Keys presiding, and from the beginning throughout the entire business sessions the spirit of the Lord was manifest.

The outstanding action of the District Council was the vote to build a new church for the St. Helena Assembly, large enough to house the annual District Council; and also to put up a new building for the District office as the present office has not been adequate for some time. It was also voted to board up the sides of the tabernacle before next camp meeting.

A message was sent to the President of the United States from the District Council as an expression of our interest in the welfare of the nation in this critical time. (*Glad Tidings, July, 1941.*)

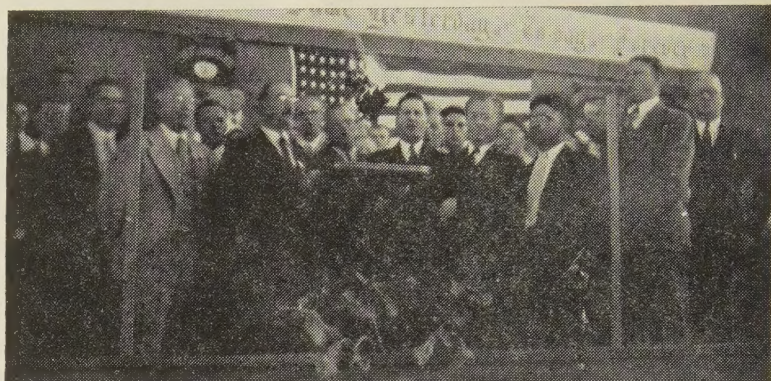
The name of the campground was changed from St. Helena Auto Park to St. Helena Campground with the designation Assemblies of God.

A resolution was passed to incorporate the Benevolent Fund under the laws of the State of California in order to conform to the laws of the State, and directors were elected as follows: Leland R. Keys, president; R. J. Thurmond, secretary; and J. Narver Gortner, third director.

The salaries of the superintendent, secretary-treasurer, and assistant editor of *GLAD TIDINGS* were increased \$35, \$25 and \$10 a month respectively.

A change was also made in the method of electing District presbyters: if no candidate in the sub-district received a two-thirds majority by the fourth ballot, the names of the two highest were to be submitted to the District Council for election. J. Narver Gortner and R. J. Thurmond were again re-elected as general presbyters. Following is the list of the elected presbyters of the sub-districts: Shasta, R. J. Renfro; North Sacramento, R. H. Doherty; South Sacramento, A. A. Lowe; North San Joaquin, C. Ely Persing; South San Joaquin, T. E. Woods; Coast Counties, H. D. Byram; Peninsula, J. W. Belchar; East

Burning of campground mortgage at St. Helena, July 13, 1941



Bay, R. A. Wilson; North Bay, M. P. Bohnet; Lake and Mendocino, R. E. Ray; Redwood, George W. Frey; Nevada, S. H. Robertson. As Brother R. E. Ray was later appointed to pastor the St. Helena Assembly and take charge of the building of the new church and office building on the campground, Brother L. F. Wilson of Lakeport was appointed presbyter of the Lake and Mendocino District.

It was also voted that no more leases would be sold on the campground due to the necessity of keeping space suitable for enlarged camp meeting and development program.

In the future, it will be necessary that all applications for licenses be in the hands of the District secretary thirty days before District Council, and that all signers of the applications will fill out a confidential questionnaire concerning the applicant, said questionnaire to be mailed by the minister to the secretary.

The District Council came to a close with sixteen being ordained at an impressive ordination service on the afternoon of June 28. Following are the names of those ordained: Wheeler W. Anderson, Dudley Q. Boyd, Carl T. Carlin, Mrs. Nettie Clark, Mrs. Ruby O. Curtis, Raymond G. Davis, Mrs. June S. Garrard, Wesley J. Griggs, Mrs. Eleanor M. Johnson, Mrs. Naomi H. Lehmann, Mrs. Corabelle J. Luce, Wm. Alfred McBride, Matthew B. Moore, Raymond P. Murray, Jose C. Sanidad, Wm. T. Scott. Forty-one were given new licenses to preach and eight were granted new exhorters' permits.

## MORTGAGE BURNED!

Amid songs of rejoicing and shouts of praise and thanksgiving, the old campground mortgage was reduced to ashes before the eyes of several hundred people who gathered in the tabernacle the closing Sunday afternoon of the camp meeting to witness the happy event. Long had those of the District constituency looked forward to the blessed time when the indebtedness would be cleared and the property would stand free and unencumbered. Sacrifices had been made willingly by scores of faithful persons who co-operated in the appeal. And now with all the improvements that have been made on the grounds since its acquisition by the District, the property is greatly increased in value and beauty.

"Praise God, from whom all blessings flow!"

Brother T. J. Jones brought the ordination message from Isaiah 6, his theme centering around the fact that the word seraphim means "burning one" and that it is written that "His ministers shall be a flaming fire." Emphasis was put on the words "woe," "lo," and "go." The charge was given to the candidates by the superintendent, Leland R. Keys, who with the presbyters and District secretary-treasurer, laid hands on each one as he or she came forward and knelt at a low stand on which lay a large open Bible. Each knelt at the altar until all were ordained when those receiving license to preach and exhorters' permits were asked to stand and prayer was offered for them that God would use them

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# News FROM HERE AND THERE

By ALBERT J. LEBECK, Field Reporter :: 2622 W Street :: Sacramento, California

**ALAMO** — Evangelist S. G. Cox of Oklahoma recently concluded a successful revival meeting for Pastor W. A. Frazier. Several were saved and the church edified.

**BURLINGAME** — Evangelists E. J. Holmes and Thomas Jackson began a campaign for Pastor R. G. Davis on July 20.

**CERES**—Brother Vernon Murray has resigned as pastor to resume his work in the evangelistic field.

**CHICO** — A special C. A. rally was held June 12. A picnic dinner was enjoyed in the park and District C. A. President Harold Lehmann was the special speaker.

**FORTUNA** — Brother Joe Thomas is the new pastor, succeeding Brother Carl N. Tucker who resigned to enter the evangelistic field. Brother Thomas reports that one has been saved, two have received the baptism of the Holy Spirit, and six new members have been added to the church.

**GRIDLEY** — Brother Wm. T. Scott, former pastor at Live Oak, is now the new pastor succeeding Harold Rhodes who resigned a few weeks ago.

**HUGHSON**—Brother Gray, recently of Arizona, is the new pastor here. The North San Joaquin section expects to have a fellowship meeting in the Assembly on August 4.

**MODESTO** (Pentecostal Assembly) — Evangelists Clarence Smith and Oscar Rogers began a campaign with Pastor H. T. Langley on July 20.

**NEW MONTEREY** — Pastor F. A. Toller reports that Evangelist Robert Perryman conducted a revival meeting in the Hill Top Full Gospel Church, May 25 to June 8.

**OAKLAND** (Temple) — Evangelist Bernice Mast will conduct a D.V.B.S. from August 4 to 15, and will also be speaking at the regular services. E. Wm. Anderson is the pastor.

(Bethel) — Pastor Walter H. Smith of Richmond held a campaign for Pastor R. H. Moon, July 15 to 27.

**PORTOLA** — A fellowship meeting will be held August 4 with Pastor J. E. Morgan.

**RENO, NEV.** — Evangelists Joe Kimmer and Dick Fulmer will begin a series of meetings with Pastor S. H. Robertson on August 17.

**SACRAMENTO** (Bethel) — During the absence of Pastor W. T. Gaston, who is special speaker at the Arroyo Grande camp meeting August 8 to 17, the pulpit will be filled by Hazel MacLeod.

**SALIDA**—A new portable tabernacle, similar to the one on the campground at St. Helena, is to be set up in Salida. Brother and Sister Warren Pine are pastors.

**SALINAS** — A tent revival is in progress

## SCHEDULE FELLOWSHIP MEETINGS

Aug. 4—Ukiah, Portola, Hughson, Berkeley.

11—San Francisco (Glad Tidings), Yuba City.

18—Merced, Turlock, Napa

27—Live Oak

with Evangelist Vernon Murray. Fred H. Reichert is pastor.

**SAN JOSE** — Evangelist Esther Mae Cooper held a three weeks' meeting for Pastor Max Freemark during June. Harry Yaeger held a weeks' campaign from July 20 to 27.

**SANTA CRUZ** — Albert J. Ruedger is the new pastor, succeeding Brother P. C. Tacker who resigned several weeks ago. Brother Ruedger was formerly pastor in Sedro Woolley, Washington.

**SANTA ROSA** — Brother H. J. Ketner of Oakland began a revival campaign on July 20 for Pastor M. P. Bohnet.

**ST. HELENA** — Brother R. E. Ray is the new pastor of the campground church succeeding Hazel MacLeod.

**STOCKTON** — During the absence of Pastor E. O. Robeck for a few weeks, the pulpit is being filled by Evangelist Jack Opie.

**TRACY**—Brother Floyd Thomas is the new pastor succeeding Wm. Skondeen who resigned to enter the evangelistic field.

**VALLEJO** — Evangelist Esther Mae Cooper began a campaign for Pastor E. J. Cornwall on July 20.

**YREKA** — Brother G. R. Maloney who has been quite seriously ill, is taking a much-needed rest in Denver, Colo. During his absence his wife, Mrs. Iris Maloney is in charge of the services.

## PERSONAL MENTION

Evangelist Irl J. Walker returned to Portland for a needed rest and expects to be back in this district the latter part of August.

Guy Renfrow and Leonard Rogers were special speakers at the camp meeting in Jerome, Idaho, July 18 to 27.

The Oregon District camp meeting was held this year from July 7 to 20 on the newly acquired grounds located at Brooks, Oregon. General Superintendent E. S. Williams was one of the speakers.

Pastor Eric M. Johnson of San Francisco recently held a few days' meetings for Pastor Lloyd C. Persing at Coquille, Oregon.

Word has been received from the Russian and Eastern European Missions that Herbert

Schmidt has been released from prison in Germany, and when funds are available he will return with his family to the United States.

Evangelist Don Mallough is conducting a campaign in Centralia, Washington.

Earnest prayer is requested for Sister C. Dennis who is critically ill.

Evangelist Esther Mae Cooper recently was the morning speaker at Temple Church, Oakland.

## WOMEN'S MISSIONARY COUNCIL REPORT

The W.M.C. met four afternoons of each week during camp meeting in the tabernacle and reports were heard from each of the twelve sub-districts. Several had very interesting programs planned with special numbers and some of the women from the sub-district taking part.

The reports were interesting and instructive, and it was a blessing to see the interest that each group is taking in local activities and also in the preparation of Christmas gift boxes for the home missionaries. One group paid \$16 during the year to the Visiting and Investigating committee chairman who had traveled 800 miles investigating needy cases and distributing groceries, clothing, etc. Some told of washing dishes and cleaning house when making sick calls; others told of supplying comforters, braided rugs, mended clothing, provided layettes. Fresh vegetables were taken to the fellowship meetings in the Shasta district for distribution among the home missionaries on the Klamath river. Clothing, toys, candy and cookies were sent in Christmas boxes so that the Indian children in the various stations might enjoy them, some receiving their first doll or toy. Personal gifts were included in the boxes for the workers. Grocery showers were given at some of the fellowship meetings and presented to the pastor of the small church host.

There were good reports of afternoon and all-day W.M.C. meetings throughout the District and many favorable comments on the work of the group.

After quite a discussion regarding the selling of articles made by the groups in order to raise funds for different things, it

(Continued on page 15)



# CHRIST'S AMBASSADORS

HAROLD S. LEHMANN, *President*, 598 31st St., Oakland

OLIVER L. FOTH, *Vice-President*, 6818 Flora St., Oakland

E. WM. ANDERSON, *Secretary-Treasurer*, 726 E. 15th St., Oakland

## RE-ELECTED



Harold Lehman, president  
Oliver L. Foth, vice-pres.  
E. Wm. Anderson, secretary-treasurer

## PRESIDENT'S LETTER

Dear Ambassadors:

The re-election of the Christ's Ambassadors' officers was a show of confidence which is highly esteemed by each of the executives. Of course, any attempt at trying to express appreciation for the unprecedented move of the body in giving each officer a vacation, seems awkward and unnatural; but we join in thanking you.

The prospects for this year are bright. Our vice-president, Oliver L. Foth, with this issue of *GLAD TIDINGS*, has accepted the responsibilities of this page. This is a step forward. Be free to contribute ideas, even though they may not be used. Our secretary-treasurer is planning new, more efficient ways to conduct the business of his office. As he solicits aid from individuals and groups, please be quick to respond.

Youth conferences in neighboring and distant sections is a vision being developed in your president's heart. We are Pentecostal youth, and can be spiritually aggressive only as we live in Him. Let us not substitute anything for the Holy Spirit's moving among us. We should make plans now to assure ourselves of the greatest year of our Christian experience. May God make you a blessing.

Faithfully,

HAROLD LEHMANN, *President*.

Send all material for this page to C.A. editor, Oliver L. Foth, 6818 Flora St., Oakland.

## CONVENTION ECHOES

- A C.A. program that ran throughout the entire camp meeting this year was an innovation. Its overwhelming success means that such a program will have a permanent place on the camp calendar in the forthcoming years.

- The annual C.A. convention convened on Friday evening, June 27, with Harold S. Lehmann, our C.A. president in charge. Early in the afternoon scores of young people began pouring into the campground. A steady stream of cars filled with happy C.A.'s from all over Northern California and Nevada entered the big white gate until

- By Sunday afternoon of the Convention there were so many present that it was estimated that almost 1,000 of them could not find seats in the tabernacle.

- Inspiring messages preached by our convention speakers, Esther Mae Cooper, C.A. secretary of Southern California, and our own Evangelist Paul Pipkin, will not be forgotten soon. Their respective ministries were greatly appreciated by the C.A.'s, and we are sure bore fruitage in young and old hearts alike.

- The business meeting was held Saturday afternoon. Re-elected to lead the District C.A.'s for the coming year were: Harold S. Lehmann, president; Oliver L. Foth, vice-president; E. Wm. Anderson, secretary-treasurer. A number of amendments to the Constitution were passed. Within a short time a sheet containing the amended articles will be available by writing to the Secretary.

- The invitation from the Southern California C.A.'s to hold a joint convention with them this fall was considered, along with San Jose's bid for the semi-annual convention. The two matters were left in the hands of the C.A. executives for final disposition.

- Brothers A. A. Lowe, Paul E. Radley, and Donald G. Weston were unanimously re-appointed C.A. Counselors for the ensuing year by the executive committee.

## HI-LIGHTS

By OLIVER L. FOTH

Esther Mae Cooper's singing and playing! She won a big place in our hearts. . . Vespers at 6 o'clock every evening around the Sunset Circle. Every service was a blessing. . . The morning seminars during the final two weeks of camp. . . Sunset Circle itself. It was the scene of morning seminars, evening vespers, and the fagot services. This lovely spot proved to be a veritable Bethel for hundreds of C.A.'s. The building of Sunset Circle was a C.A. project during the past spring. Pine and oak logs provided a seating capacity of 125 but this was found to be altogether inadequate, for as many as 500 attended some of the services conducted there. Needless to say, the Circle will be enlarged next year.

*Those fagot services!* They'll never be erased from our memories . . . the crackling fire, the scores of tear-stained faces lifted heavenward, dimly visible by the glow of the fire, scores of young voices singing, "I gave, I gave Myself for thee, what hast thou given for Me?" . . . and the consecrations that were made to "go *all* the way" as the pine cones were thrown into the fire. . . Surely heaven was near those nights! . . .

The excellent messages by our District Superintendent, Brother Keys . . . and those practical talks Sister Keys gave us!

Upper Room Mission and Calvary Temple C.A.'s of San Jose . . . with their baskets of tenderized prunes and inviting placards, virtually demanding us to "Come to San Jose" for our November convention. . . The self-rating chart for Christian Youth presented by Pastor Irving Ford. We had a grand time standing in the corner and seeing ourselves as we really were! . . .

It was a great joy to see some of our Christ's Ambassadors leading other young people to God, and praying with hungry souls in the prayer room of the tabernacle. Many others were seeking the face of the Lord themselves. . . Surely God is still pouring out of His Spirit upon His "young men and handmaidens."



# OUR CORNER

# SUNDAY SCHOOL

MRS. BERNICE MAST, District S. S. Representative  
Morgan Hill, California

## DEAR BOYS AND GIRLS . . .

I have just returned from the St. Helena camp meeting and D.V.B.S. We had a wonderful time together and we all are so thankful for what the Lord did for us there. If you were one of the many who had the privilege of being there, you no doubt are saying "Praise the Lord" with us. Some of the boys and girls were made happy by finding Jesus as their Saviour; others through receiving the blessed Holy Spirit. Oh, how good God is! Camp is all over for another year but Jesus is just the same. He will be your ever-present Friend and Help. In the time of trouble or temptation, He is your protection. You will remember, won't you?

One time a man who was known as Felix of Nola was being hunted by some very wicked men who were going to kill him. These men were cruel murderers and their hearts were filled with hatred. Poor Felix knew that his pursuers were gaining on him. He sensed them coming closer and closer. He was so tired and weak that it was hard for him to travel at all let alone get away from the vicious killers.

As Felix climbed over a rocky ledge along a narrow mountain pass, his eye caught sight of the mouth of a cave. It was covered over many times with spider webs which made it quite unnoticeable. This was his last chance! He dashed into the opening. Turning, however, he saw what he had done. He had broken the spiders' clever camouflage, and anyone passing could quickly see that someone had recently entered the cave. What could Felix do? In desperation he dropped to his knees inside the cave and plead with God to hide him. While he prayed God set the little spiders to work once more. Back and forth across the mouth of the cave they spun their webs. After a while the task was completed; once more the cave looked old and deserted, and Felix was safe inside. God had hidden him.

Shortly after the little spiders had done their work, the murderers passed that way. Seeing the undisturbed spider webs across the mouth of the cave, they went on their way. Felix dropped on his knees again, and this is what he said, "Where God is

## GOIN' TO SUNDAY SCHOOL

Wish I'se dead—that's what I do!  
Guess that you would too  
If all the things that went plumb wrong  
Had happened just to you!  
Some folks think that 'cause I'm a boy  
They can be so cruel . . .  
Oooo! I hate the whole blamed world  
When they make me go to Sunday School!

Sunday! That's when all the kids  
Gets to playin' "Three-o-cats."  
They laugh at me for mindin' Pa,  
And won't let me up to bat.  
Then Sadie Brown, the neighbor girl,  
She said I was a fool,  
That I was a goody-goody  
'Cause I go to Sunday School.

\* \* \*

Yes, I really used to feel that way  
And the things I said weren't nice.  
But I've come to change my mind  
And I've taken God's advice.  
"Come now, and let us reason . . ."  
That was our memory text—  
Though my sins were awful scarlet  
Let's see now, what was next?  
I can't recall the order  
But I caught the thought, I know—  
Though my sins were awful scarlet  
He'd make them white as snow.  
The teacher told of Jesus dying,  
And of how He loved us so;  
So I whispered, "I'm a sinner;  
Lord, make me white as snow."  
He did, and now I'm happy.  
Let the ol' gang call me fool;  
My best Friend now is Jesus,  
And I love our Sunday School.

—Bernice Mast.

not, a stone wall is but a spider's web; but where God is, a spider's web is as a stone wall." Felix couldn't trust the spider's web but he could trust God to make even a spider's web his protection. Let's compare Job 8:14 with Ps. 40:4.

Sister Mast.

He saves, He keeps, He satisfies —  
This wonderful Friend of mine.

## SELF ANALYSIS

How do you rate as a teacher of children? Be honest with yourself in answering these questions. Then turn to page 15 for the answers a good teacher should have given. Rate yourself according to the scores given there. If you have rated 85 or above, you are well placed in your department. If your score is lower, go over the questions carefully and see wherein you can improve to bring your rating higher.

1. Do you sincerely love children and enjoy giving them the Gospel? \_\_\_\_\_
2. Do you prepare the next Sunday's lesson early in the week or put it off as a distasteful thing until the last thing Saturday night? \_\_\_\_\_
3. Do you often go to class feeling that you are not adequately prepared to conduct that day's session? \_\_\_\_\_
4. Is prayer a vital part of your program? \_\_\_\_\_

5. Do you think that a well-told Bible story is sufficient for a lesson or are you adding other means of lesson presentation, such as visual aid to your story telling? \_\_\_\_\_

6. Do you feel that your lesson has been a success if the children enjoy the story, even though they get nothing from it for their own everyday lives? \_\_\_\_\_

7. Do you quickly discourage the child who mentions something not related to the lesson or do you try to work that something into the thought of the day's lesson so that the child will not feel squelched? \_\_\_\_\_

8. Do you give your class a chance to express themselves? \_\_\_\_\_

9. Are you alert and on the look-out for new ideas? Are you Sunday School conscious? \_\_\_\_\_

10. Are you a teacher of whom it is said, "He or she is not afraid of hard work?" \_\_\_\_\_

11. Do you consider the teaching of the memory text a vital part of the lesson? \_\_\_\_\_

12. Bible language is sometimes hard for children to grasp. Do you take the time and patience to explain the Scripture verses to them? \_\_\_\_\_

13. Are you at Sunday School ahead of time or at least on time? \_\_\_\_\_

14. Do you check on absentees by phone, cards, or personal calls? \_\_\_\_\_

15. Do you visit in the homes of your pupils so that you can become better acquainted with them and their backgrounds? \_\_\_\_\_

16. Can you call each of your pupils by name? \_\_\_\_\_

17. Do you make it a habit to go out Saturday nights so you are not fit to teach your class on Sunday mornings? \_\_\_\_\_

(Continued on page 14)



## G.T.B.I. ALUMNI

The Alumni Association extends congratulations and best wishes to the following newly-married couples: Violet Robertson and Sam Fusaro '37, who were married June 15 at Glad Tidings Temple; John Hopcroft '39 and Lucille Garcia of Salinas; Rachel Selstad '41 and James Duguid '40 whose wedding took place in San Jose in July. Brother and Sister Duguid will make their home in Las Vegas, Nevada, where Brother Duguid has been pastoring.

Little Kenneth James Brown Jr. arrived at the home of Paula and Kenneth Brown on April 12. Paula and Kenneth are graduates of the class of 1938 and are now pastoring the work in Flint, Michigan.

A letter from Jose V. Maypa '35 reads: "I have been here in the Philippines five years, and the Lord has honored my labors with souls. The gospel has been preached continuously during this time. I organized three C.A. groups in three different churches recently and the first rally was held this month. The Lord blessed by pouring out His Spirit on the young people. Do not cease to pray for me and my work in Makato and the Lord will surely hear and answer."

The Alumni Association secretary has received a copy of the class letter for classes '39 and '40. This interesting letter is called "Breezes—from Coast to Coast." We quote from it as follows:

Ocey and George Brown write: "We have been going hard and steady for the Lord since we left school. We were pastors at Waldport, Oregon, for a few months but have given that up as our calling is evangelism. We are now preaching six nights a week and God is giving us a gracious time and blessing our ministry, for which we thank Him."

Goldie Runyon '40 is at the present time in Kansas. Since leaving California she has been in several Bible schools in the interest of the Students' Home Field Council of which she is president.

Brother and Sister John Nagels '39 of Fresno are being congratulated on the birth of a daughter, Mary Arlene, which was born May 29, at Fresno, Calif.

Let us know what you are doing. Send all news to Alumni Secretary, Wm. A. Weinman, 1441 Ellis St., San Francisco.

You will want a photo of . . .

**J. PAUL THOMMEN**

Our beloved former District  
Superintendent

Order now, 10c

**BOOK DEPARTMENT**

Box 398

St. Helena, Cal.

## HISTORIC CHRIST

(Continued from page 3)

teacher of ethical truths. We, of course, know Him to have been much more than that. We know Him as a loving Saviour who is Christ the Lord.

With us it is not a question of past tense. We know Him as the ever-living One who lives today just as truly as He lived nearly two millenniums ago. While we thank God for the ethical teachings of Jesus we do not stop there. His was a message of pardon, cleansing and salvation. The message still holds good after two thousand years. It has never been outgrown. So long as sin and sinners are on earth it will be up-to-date.

It is impossible to explain the survival of the Christian Church apart from the historic Christ. He imparted His life to His church, giving it survival power. Coupled with the fact that it was His own life which should permeate the body of believers called *Christians* He was able to say with full foreknowledge and assurance concerning His church: "The gates of hell shall not prevail against it."

It is impossible to explain the remarkable changes which have taken place in the lives of individuals apart from the fact of the historic Christ. When Saul of Tarsus, breathing out threatenings against the early church, saw the Lord his life became transformed. He began to build up that which formerly he had torn down. It is impossible to explain the lives of men such as Augustine, Dwight L. Moody, Gypsy Smith, Charles Finney, John Wesley and William Sunday and tens of thousands of others apart from the person of our Saviour.

These are days of atheism and agnosticism. Perhaps there is more agnosticism in the world than real atheism. Men are saying, "I don't know." In regards to Jesus Christ the *believer* can say, "I know." "I am persuaded." A heart experience of His saving grace is proof sufficient that He lives.

One was asked, "How do you know that Jesus ever lived, or as you say, lives today?" To this the reply was given, "I know He lives because I had an hour with Him this morning."

Regardless of what non-Christian influences may bear upon our lives and what worldly arguments are used to explain away the reality of our religious faith, the man or woman who can say, "Jesus Christ lives within my heart" has the best proof to the fact of the existence of Jesus Christ. It is the best possible answer to all the arguments of unbelievers.

Therefore we would turn our attention to the place of prayer, in our homes and at the altars of our churches. Prayer is the Bethel of Christian experience where God is made real to our lives. Let us never get away from these meeting places with the Most High.

There are many things we don't understand but when we are born from above we know that our lives are transformed. And when we have been filled with the blessed Holy Spirit we can say with still more full assurance of heart: "I know He lives, for He lives within my soul."

## SUNDAY SCHOOL

(Continued from page 13)

18. Are you frequently absent from Sunday School? \_\_\_\_\_

19. Do you miss Sunday School for anything but unavoidable reasons? \_\_\_\_\_

20. Do you teach your lesson from your quarterly or your Bible? \_\_\_\_\_

21. Do you ever read your lesson to the class from your quarterly? \_\_\_\_\_

22. Do you make an effort to attend all teacher's meetings? \_\_\_\_\_

23. If you have a child who is a problem, do you scold him repeatedly in front of the other children or do you try to become acquainted with him and to learn a way to interest him and keep him busy? \_\_\_\_\_

24. Do you have a definite experience with God and a belief in the Christian principles you are teaching? \_\_\_\_\_

25. Does your life tally with what you are teaching the children of your class? \_\_\_\_\_

26. Do you show a preference for the more attractive child? \_\_\_\_\_

27. Do you shy away from the ragged or unclean child or do you count him a greater opportunity because there is so much that you can do for him? \_\_\_\_\_

28. Do you allow the bright child to outshine all the others, always calling on him for entertainments, etc., so as to make a good impression? \_\_\_\_\_

29. Do you try to dress and act attractively and in good taste for the children? \_\_\_\_\_

30. Do you talk down to the children, or over their heads? \_\_\_\_\_



W. M. C.

(Continued from page 11)  
was agreed by those present that we as W.M.C. of Northern California and Nevada District go on record as being against any sales of such articles, as we are not doing this work for money but for the purpose of helping the needy.

Offerings received during the camp meeting for the W.M.C. work amounted to \$70.

Foreign missionaries who spoke were: Ruth Couchman of Peru, who is to return to her work in January; Hedvig Hansen, returned missionary from India; and Betty Burton, returned missionary from China.

Following is a report of some of the work done in the entire District during the past year: Number of Evangels, tracts, etc., distributed, 11,612; calls on sick and needy, 4,067; boxes sent to home missionaries, 100; \$69.10 received for foreign missions and \$489.91 for home missions. In addition, large quantities of food and clothing were provided for the needy in the various local communities, and \$183.50 received for this purpose.—Mrs. R. J. THURMOND, Assistant Director.

VOICE

(Continued from page 9)  
perience let us remember our blessed Christ, "Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to Him that judgeth righteously."

Let us pray, Oh Lord, save us from the root of bitterness; deliver us from a retaliatory, vindictive, revengeful spirit. "Fill our lives with honey and keep us sweet in our souls." Amen.

REVELATION

(Continued from page 7)  
written. Turning to Ezek. 2:9, 10, we read, "And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein; and he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe." And in the next chapter, beginning at verse 1 we read, "Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then

did I eat it; and it was in my mouth as honey for sweetness. And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them." Passing on down to the 14th verse of the same chapter, we read, "So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the Lord was strong upon me." Mark the fact that when Ezekiel ate the roll "it was in his mouth as honey for sweetness," but that, when he went with the message that he had digested, that he might speak with God's words unto Israel, he "went in bitterness."

IV. THE EXPERIENCE HAD. "And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: but as soon as I had eaten it, my belly was bitter." It was sweet for the reason that it made known unto John the fact that the completion of "the redemption of the purchased possession" (Eph. 1:14) was at hand, and it was bitter because through it John learned that the completion of that redemption was to be brought about through the infliction of judgments that would entail unparalleled sufferings, the sufferings so graphically described in Jer. 30:5-7.

V. THE INSTRUCTION RECEIVED. "And he said unto me, Thou must prophecy again before many peoples, and nations, and tongues, and kings." The word here rendered "before" should be rendered "against." So Bullinger says, and Rotherham so renders it. This is the only place in our A. V. where the Greek word that is here rendered "before" is so rendered. Seven times in Luke 12:52, 53, it is rendered "against." The reader who may consult these verses will observe that the word "against" is found eight times, but in one instance the word in the Greek is a different word. John was not to prophesy *before* but *against* many peoples, and nations, and tongues, and kings," and this he did in the following chapters of his remarkable apocalyptic work.

Consider, in conclusion, three thoughts:  
1. The Bible is God's Word; it contains His words, and we should eat them; we should thoroughly digest them, so that as food goes into our bodies, and is digested, transmuted into bone and blood and muscle, God's truth contained in His Word, those vitamins that the spiritual nature of man must have in order to live and possess health, may be transmuted into spiritual

bone and blood and muscle.  
2. The eating and digesting of the word of God will have a twofold effect: it will cause both joy and sadness. Note four verses in Psalm 119. In verse 103 we read, "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!" And in verse 162, "I rejoice at thy word, as one that findeth great spoil." Compare these two verses with verse 120, "My flesh trembleth for fear of thee; and I am afraid of thy judgments." And with verse 136,  
(Continued on page 16)

DISTRICT COUNCIL

(Continued from page 10)  
and abundantly bless their ministry.  
Though the weather was stormy and cold during the first week and it was necessary to wear overcoats and run through the rain sometimes, yet all kept cheerful spirits and the blessings of the Lord were abundantly manifest throughout and especially in the evening services in the tabernacle under the inspired preaching of Evangelist Clarence Smith.

The 1941 District Council is history now, but if Jesus tarries, we are looking forward to another Council next year in the new church building. In the meantime we want to make this the greatest year of spiritual blessing and fervency in His service as we all labor in our respective places. To Him be all the glory for His abundant blessing and grace upon us all. We have seen the District grow and new works become established in the past year; and though these are crucial times, we are looking and believing to see greater things done throughout the year ahead as we follow His bidding.—R. J. THURMOND.

SUNDAY SCHOOL

(See questions on page 12)

	Points		Points
1. Yes	4	16. Yes	3
2. Former	4	17. No	2
3. No	4	18. No	3
4. Yes	3	19. No	3
5. Latter	4	20. Bible	3
6. No	5	21. No	5
7. Latter	3	22. Yes	2
8. Yes	4	23. Latter	4
9. Yes	3	24. Yes	5
10. Yes	2	25. Yes	4
11. Yes	3	26. No	2
12. Yes	4	27. Latter	3
13. Yes	3	28. No	3
14. Yes	4	29. Yes	2
15. Yes	3	30. No	3
Total — 100 points			



## WHY TITHE?

If a man owed me money and was having a hard struggle to make a living, and by all common sense reasoning there appeared very little if any prospect of ever getting my money back, I would try to persuade that man to begin *tithing*. I confidently believe if I could induce him to tithe his income, that is, pay one-tenth of it to the Lord, he would sooner or later pay me back every cent he owed me; because he would prosper.

Tithing solved serious financial problems for me and at the same time brought me spiritual blessing that far outweighed the material gain.

When I began tithing twenty-two years ago I was hopelessly in debt. Misfortune which came when I first began to be a wage earner plunged me deep "in the red," and, in trying to work out, repeated misfortunes came, one after another, so that, like the frog endeavoring to escape from the well, when I jumped up two feet I fell back three. That was awfully discouraging, and I had just about given up hope of ever getting out of debt when I was persuaded to begin giving (rather *paying*) to the Lord one-tenth of what I earned.

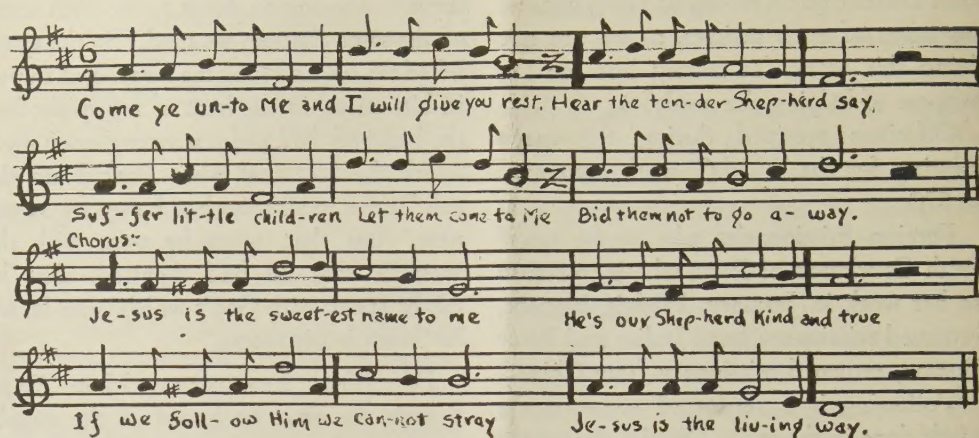
When I was first challenged to tithe I almost smiled, it seemed so ridiculous for me to think of it. Why, I said, it would be dishonest for me to "give away" any part of my income, to church or anything else, when I owed money to those who had trusted me; before I could give money I must pay my creditors. But I was troubled, for I was a Christian, and I knew that tithing was Scriptural—that the Bible stated a definite portion (one-tenth) should be paid to the Lord.

So I prayed for light and understanding as to what really was duty in my own "peculiar" circumstances. Then there came to me this startling fact; the Lord was my *first* creditor. If any creditors should be given preference, it was He. He certainly had first claim on me. Then I looked at that if I would trust Him, and tithe, He would "open . . . the windows of heaven," and pour out a blessing so big there would not be room enough to receive it. So I decided to begin tithing, and I nailed the purpose down with Malachi 3:10.

On the first of the following month when I drew my salary I took out one-tenth and put it aside for the Lord's work. During the first two months it went pretty hard, and I had to pray harder and hang on

## Jesus is the Sweetest Name to Me.

Florence Erickson.



Come ye un-to Me and I will give you rest. Hear the ten-der Shep-herd say,  
Su-s-fer lit-tle child-ren Let them come to Me Bid them not to go a-way.  
Chorus:  
Je-sus is the sweet-est name to me He's our Shep-herd Kind and true  
If we fol-low Him we can-not stray Je-sus is the liv-ing way.

The above received first prize in the song and chorus writing contest conducted by the Christ's Ambassadors. Its value is largely as a children's song. Those receiving second and third prizes will appear in subsequent issues.

harder to Malachi 3:10. It looked for a little while as if God had forgotten about opening the windows. But I set my jaw and hung on. I kept a careful account, to be sure that I was fair with God, even to the penny. Then things began to come to pass. Ways came to me to earn more money—ways I never dreamed of. Altogether unexpectedly, my salary was increased. I have not the space here to detail the different means that suddenly came to my hands for making more money. I wish I could tell you about it sometime, face to face. It is like a thrilling romance.

In less than a year I was out of debt and buying my own home. Up to that time I had lived in a rented house. I saved up something against old age. That was wonderful, but the greatest joy was in the dispensing of the "Lord's tenth." It grew to much more than a tenth—more than double that amount. Formerly it made me grit my teeth to hear a missionary sermon, or any appeal for money for the church or charity—I was so helplessly in debt; but now I rejoiced at every clear call that I could believe was from the Lord for His work, because there was always something in the Lord's treasury, and I was His trusted servant to hand it out.

How I wish somebody could have told me this story when I was fifteen! How much joy I have missed! How much financial misery I have suffered! How different it could have been if I had just known! Before I began to tithe, financing seemed to have a curse attached; since I began to tithe, it is full of blessing. For

twenty-two years I have not worried about money. Oh, sometimes there is close figuring, but it is always with the consciousness that the Lord, my Senior Partner, and I are figuring together and I know it will work out—and it does.— *S. S. Times*.

## REVELATION

(Continued from page 15)

"Rivers of waters run down mine eyes, because they," i.e., the transgressors (see Jer. 9:1, 2), "keep not thy law."

3. God's message in His Word, which He would have us assimilate, makes a veritable part of our spiritual being for our own eternal good, He would have us, having assimilated, pass on to others. John was afforded instruction, not for his own good merely, but for the good of others, and he was definitely appointed to prophesy "against many peoples, and nations, and tongues, and kings." And it is undoubtedly true that God expected him, as he had expected Jeremiah in his day, to speak "all the words that I command thee to speak unto them; diminish not a word" (Jer. 26:2): Does He expect less of those of us to whom He has committed that word which the world needs? Let us be faithful to the trust that has been committed unto us, even though it may involve persecution as it did in the case of Jeremiah who was one of the most misunderstood and persecuted men of his day, but who now ranks among the greatest of the prophets who have prophesied in the name of the Lord of Hosts.

(To be Continued)